

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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LETTERS

Prayers for Separated Brethren

TO THE EDITOR: A few months ago I was shocked when I heard that a priest whose church I had attended for years had left the Anglican Communion and had entered the Roman.

I was tempted to feel a certain scorn for him, and also embitterment against Rome for acting as a seducer to a priest who I had looked upon as a spiritual father. He had helped me greatly to understand many Catholic doctrines, though I never felt that he had been understanding of woman's nature from the beginning or of her place in the Church.

It has come to me lately, however, that perhaps I had a fundamental responsibility for his leaving. Several years ago I had left his parish in the spirit of a rebellious child, desiring greater freedom to pioneer in ways and means for furthering Church unity, especially in meeting the Anglican obligation to act as the bridge church towards Rome. Also I desired more backing for this work than he was prepared to give.

I first found help amongst a few humble folk and then in Europe. I am happy to say that all through my love for the high and best in the Church of Rome, my Protestant roots have held me firmly in the Anglican Communion.

I now realize that any resentment would paralyze my ability to think clearly. I should have acted as a representative of all women, "the total Eve" (and also the Blessed Virgin Mary in her later years when she had become the Holy Mother of the Apostles), praying regularly, patiently and humbly for those who carried the responsibility of authority in the Church Universal, particularly for those with whom I had personal contact.

I also realize now, that Anglican priests who have become dissatisfied and have left their Holy Mother, the Church, in the aspect of her life which I know most intimately, are in special need of prayer. Through accepting blame I find that my spirit is free and that I can again thank and pray happily.

An effective step in doing away with disappointment and hurt which many feel when our priests repudiate their vows would be taken if, during the Church Unity Octave [January 18th to January 25th], Holy Communion were celebrated in Anglican churches with prayers of penitence for our corporate and individual sins of omission and of commission, and for the consequent lack of inspiration which has led priests to desert our altars, as well as prayers for the forgiveness of their sins and also prayers for their sanctification.

Thus they may gain a clearer and true vision of the nature and calling of the separated brethren. This service might fittingly be held on the final day of the Church Unity Octave, January 25th [the anniversary of the Conversion of St. Paul].

BARBARA SIMONDS.

New York City.

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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things to Come

1950 JANUARY							1950 FEBRUARY						
MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT	SUN
2	3	4	5	6	7		5	6	7	8	9	10	11
9	10	11	12	13	14		12	13	14	15	16	17	18
16	17	18	19	20	21		19	20	21	22	23	24	25
23	24	25	26	27	28		26	27	28				
30	31												

JANUARY

Third Sunday after the Epiphany.
Theological Education Sunday (set by the Presiding Bishop).
Convention of Texas at Waco (to 24th).
Convention of West Texas at Del Rio (to 24th).
Convention of Alabama at Anniston (to 26th).
Convention of Upper South Carolina at Columbia (also 25th).
Convention of Western Michigan at Grand Rapids (also 25th).
National Convocation on the City Church at Columbus, Ohio (through 24th).
National Congress on Home Missions, Columbus, Ohio (through 27th).
Conversion of St. Paul.
Close of Church Unity Octave.
Enthronement of Bishop Barry at Albany, N. Y.
Convention of Arkansas at Hot Springs (to 26th).
Convention of Los Angeles at Los Angeles (also 26th).
Convention of Louisiana at New Orleans.
Convention of Rochester, to elect a Bishop.
Convention of Eau Claire at Eau Claire, Wis.
Fourth Sunday after the Epiphany.
(to 30th).
Convention of California at San Francisco.

February

Purification.
National Youth Commission, annual meeting at DeKoven Foundation, Racine, Wis. (to 9th).
Septuagesima Sunday.

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THIS WEEK

THE PRESIDING BISHOP'S HEALTH continues to improve, and he plans to return to his office in New York early in February. On January 11th, with Mrs. Sherrill, he left for Florida, where he expects to complete his convalescence from his recent operation.

IMPORTANT news has arrived from India, where the Church of India, Burma, and Ceylon (Anglican) in General Council considered at length its position with regard to the Church of South India. The Council, which will be reported at length next week by Archdeacon Bryan, made the following decisions:

To defer full-communion with the Church of South India until it has clarified its statement of faith along the lines requested by Lambeth.

To recognize the orders of ministers ordained since the inauguration of the union in South India, subject to certain qualifications of their rights to minister.

To appoint a Bishop as commissary for Nandyal to provide episcopal ministrations for the continuing Anglicans.

Not to recognize as "continuing Anglicans" congregations which renounce their allegiance to the Church of South India.

In all, ten resolutions dealing with relations with the united Church were adopted. The Council also made progress on a plan of union with other Christian bodies in its own area.

THE DEATH OF GUREGH (Cyril) II, Armenian Patriarch of Jerusalem, although it occurred last autumn, has not hitherto been reported. The Rev. Walter C. Klein, American canon on the staff of the Jerusalem Cathedral, writes that his death at the untimely age of 54 is "still a source of sorrow not only to his spiritual subjects but also to the vast number of admirers he had outside his own communion." The patriarchate is now being administered by a locum tenens, Fr. Yeghishe Derderian, who some years ago studied English under Canon Bridgman.

JANUARY 22d is Theological Education Sunday. In addition to Chad Walsh's article on the place of the seminaries in Church life (p. 7), we are publishing a pictorial feature on life at Seabury-Western.

Each of the seminaries has its special qualities and excellences. The reason we selected Seabury-Western is very simple—Cliff Buzard sent us the pictures and asked us if we wanted to use them. Which is a commentary on successful public relations technique. All the seminaries, we felt, would benefit by a graphic portrayal of life at one of them, so we accepted the feature for publication.

CHAD WALSH—we should say the Rev. Chad Walsh—was ordained to the priesthood on December 21st, St. Thomas' Day.

THE RETIREMENT of Rear Admiral Belknap as treasurer, registrar, and bursar of General Theological Seminary (p. 20) is noted with deep regret by all those who worked with him in any of the numerous capacities in which he served the seminary and the Church. He will continue, of course, to

be active as an adviser and "elder statesman" in Church affairs.

THE WEEK OF PRAYER for Christian Unity sponsored by the American Church Union and the Church Unity Octave are proceeding upon their simultaneous but not precisely unified ways this week. The World Council of Churches also designates January 18th to 25th as a week of prayer for unity, but we do not have a copy of the Council's proposed recommended intercessions. RNS reports the intercessions being used by a Roman Catholic diocese, and the ACU sends its own prayer card. Combined, they read as follows:

January 18th: (RC) Return of the other sheep to the fold of Christ; (ACU) A greater zeal for the unity of the Holy Catholic Church.

19th: (RC) Return of the Oriental Christians; (ACU) The healing of the schism between the Roman obedience and the rest of Christendom.

20th: (RC) Submission of the Anglicans; (ACU) The healing of the schism between Eastern and Western Christendom.

21st: (RC) That the Lutherans and other Protestants of Continental Europe may find their way back to the Holy Church; (ACU) The healing of the breach between the Catholic Church and the Protestant denominations.

22d: (RC) That the Christians in America may become one in union with the chair of St. Peter; (ACU) The guidance of God for all World Councils and Conferences of divided Christendom, and upon all organizations working for Christian unity.

23d: (RC) Return to the sacraments of lapsed Catholics; (ACU) The blessing of God upon the Pope, Patriarchs, Metropolitans, Archbishops, Bishops, and other clergy of Christendom.

24th: (RC) Conversion of the Jews; (ACU) Conversion of the Jews.

25th: (RC) The missionary conquest of the world for Christ; (ACU) The conversion of the heathen to Christendom.

It is a good thing that the God who has the task of sorting out these petitions is not only all-powerful, all-wise, and all-loving, but also is "touched with the feeling of our infirmities." We sometimes think He has to be twice as patient with his eager helpers as with the sinners.

Beginning now, our new and speedier printing schedule is in operation. We have been working up to it for some weeks past, and are now ready to undertake to get your parish bundle to its destination before Sunday to all but the most inaccessible places. Speaking of "eager helpers," The Living Church stands in something of that relation to the parish clergy, helping them to build up a well-informed group of laypeople who will be an unrelenting thorn in the side of the conservative, parochial-minded majority. Lower price, faster schedule, and—

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Peter Day.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR

A Helpful Teachers' Meeting

WHAT kind of a teachers' meeting appeals to you? Some teachers frankly never come to teachers' meetings because they have not found them interesting or worth their time. A danger that threatens all periodic meetings of any organization is that not enough thought is given to the program each time.

Emphasis upon attendance, in the name of the school, is about the same as with our pupils: they come when sufficiently prodded by varying attendance devices; but they *all* come eagerly only when the programs are so delightful that "we just wouldn't miss one for everything." In this respect the leader of the parish teachers' meeting is in exactly the place of the class teacher. He must make careful preparation to be sure there is a vital program. And the most enjoyable and instructive program, like the well-taught class lesson, is one in which *everybody takes part*, and the leader does not do all the talking.

USE TEACHING METHODS

Here is the best clue to the preparation of programs for all such meetings: that they be pedagogically sound, that is, that they be planned and carried through as truly *teaching* experiences. This does not mean that the assembled teachers are to be treated as children, but it does mean that they be recognized as human, with the usual desires for self-expression, and pleasure in activity and a lively socialized experience. The following are some helpful elements that will save meetings from boredom and drab sameness, and "bring them back for more" next month:

Fellowship. All teachers have much in common, even though they are not teaching the same subjects, and the teachers' meetings are almost the only time for developing this. There is no time in the rush of Sunday morning. Therefore, make much of social features. Be sure every one knows the names of the others. Large parishes use large name-cards to insure this. A simple supper, or light refreshments at the close, helps a lot and is worth the trouble. Many teachers love to do this for themselves.

Use educational methods. This is partly because such are sound in the conduct of all public meetings, but particularly in this case because it enables the leaders to demonstrate graphically how to make a session interesting, and so encourage

and train the weaker teachers. Thus the leader uses questions, conducts briskly prepared discussion, uses projected pictures in the correct manner, calls for written opinions, writing prayers, self-rating.

ACTUAL DEMONSTRATION

Show how it is done. For instance, the technique of guiding clay-modeling shown, with every teacher using the clay taking the part of a pupil. It's fun, and it encourages many who are not inclined to manual arts to try some handwork in their class. Dramatize the placing of class chairs, good and bad, how to put out books, how to use the blackboard (good and bad), how to take the roll.

Some factual study. Our teachers are often good at methods, but know little about the Church accurately. This is because many of them are new communicants. They are learning by teaching, by



must be given a steady stream of content that they may be better informed Churchmen.*

Comparing of notes. Give time to a little bragging. We do not have read of distant parishes; many fine things are being done right in our school.

Have real devotions, best led by different teacher each time. This is the core of our offering, and all teachers respond to spiritual help, sensing especially their common need as teachers.

At the end, now and then, give cards and ask for an evaluation of the meeting and suggestions. This will guide or spur the leader to better preparation next time. Any parish can have delightful and helpful meetings *if enough people want them*.

*Is it sufficiently publicized that group subscriptions may be had for THE LIVING CHURCH, if or more are sent at once, for 20 per cent off, \$4.80 each? Thus, 12 subscriptions will cost parish \$57.60, but the return in an informed central group and in better teaching will be incalculable. It is a small reward, a recognition—"If you teach in our parish, you get THE LIVING CHURCH FREE." Two teachers can share the same page. This column appears every other week . . . V.

THIRD SUNDAY AFTER THE EPIPHANY

GENERAL

PISCOPATE

Iowa Elects Bishop

The Rev. Gordon V. Smith was elected Bishop of Iowa on the second lot taken at the diocesan convention January 10th. He did not, at the time of the election, indicate whether he would accept.

Fr. Smith is 43 years old, married to one M. Hollister, and they have two children. Besides being known for his presidency of the Des Moines ministerial association, 1947-48, Fr. Smith is also recognized in his community for his directorship of the Des Moines Rotary Club and his membership in numerous other civic and Church organizations. In 1931 Fr. Smith re-opened St. James' Church in Albion, Mich. In addition to serving there as priest in charge he also ministered to students at Albion College. In 1935 he became rector of Grace Church, Ponca City, Okla. There he developed a parish council, opened mission work at nearby Blackwell, and became president of the Ponca City Kiwanis Club. Looking beyond Ponca City, he assisted in raising the district of Oklahoma from missionary to diocesan status, initiated and became dean of the Oklahoma Youth Conference, and was a confidential advisor to the bishop. He was

president of the standing committee, both in Oklahoma and Iowa, and was also a member of the Bishop and Council in both dioceses. In 1943 he left Ponca City for Iowa. While there he had been elected deputy to two General Conventions.

In Des Moines he developed a week-day Church School program, and was for several years director of the Women's Summer Conference, Camp Morrison.

Others nominated for election:

Bishop Banyard, Suffragan of New Jersey; Bishop Gesner, Coadjutor of South Dakota; Bishop Voegeli, of Haiti; the Very Rev. Fred W. Litchman, the Rev. Philip McNairy; the Rev. John H. Soper; the Rev. George L. Evans; the Rev. Gerald Graham, the Rev. Francis Shaner. On write-ins; Rev. Messrs. Stanley Fullwood, Dominic Loferski, LeRoy Burroughs, and George Selway.

WORLD COUNCIL

What's New

By ELIZABETH MCCrackEN

At their annual meeting on December 13th in the Great Hall of Calvary Parish House, New York City, Friends of the World Council of Churches listened to a half dozen reports on "What's New in the World Council," learned the three stages of ecumenical development as seen by the Rev. Dr. J. Hutchison Cockburn, and received an invitation from Rome.

The first of the six reports was given by the Rev. Dr. Henry P. Van Dusen on the study program. He said:

"The studies of the World Council [in industry] are not going to be conducted in ivory towers. We intend to move into infection centers of industrial life, to study by observing and talking to people."

Dr. O. Frederick Nolde, associate general secretary of the World Council, said in a report on international relations:

"The Fourth Session of the United Nations General Assembly afforded the Commission of the Churches on International Affairs [of which Dr. Nolde is the Director] an opportunity for testing 'under fire' procedures in registering the convictions of its constituency at the time and place where international political decisions are made.

Whereas the Churches' Commission had in the past concentrated mainly on one subject—for example, the Declaration of Human Rights at Paris—in the present session it sought to put forward by formal or informal means the position of the Churches on some ten agenda items."

Charles C. Parlin, chairman of the Committee on Interpretation and Support of the World Council of Churches, reported on publicity and public relations. He stressed the importance of knowledge of the technique of such work and the necessity of giving it into the hands of experienced persons.

Former president of Wellesley College, Mrs. Douglas Horton, prefaced her report on women's work with a vivid account of the women's meetings held at the time of the Amsterdam Conference. Clarence T. Craig, chairman of the American Theological Committee, reported on progress in the work on Faith and Order. Dr. Henry Smith Leiper, the last speaker in this section of the annual meeting, spoke on "The Road Ahead."

TRUTH OF THE GOSPEL

After the six reports had been heard, Dr. Cockburn, former moderator of the Church of Scotland and director of the Department of Reconstruction of the World Council of Churches, spoke on "The Advance of the Ecumenical Movement in Australia and Europe." He said in part:

"All Churches find it easier to give adherence to the ecumenical ideal than to put it into significant practice. All recognize it as fundamental in the truth of the Gospel, as part of the mind of God for His Church; but the steps taken toward its fulfillment are everywhere few and hesitant, though some Churches are more advanced than others, both in theory and practice. There are very few who have not made more than a small beginning.

"Three stages may be noted: (1) absence of opposition between neighbor denominations and congregations; toleration leading to a certain friendliness. (2) Cooperation, which may vary from joint-planning in certain activities, to inter-Church aid across denominational boundaries. This stage may mean a considerable freezing of denominational differences and be a real obstacle to further ecumenical advance. (3) The ecumenical ideal is expressed in efforts to heal man's inflicted wounds on the Body of Christ, leading in practice toward unions of denominations



OVERSEAS WORK is being given special attention during the January section of the One World in Christ campaign. [See page 16 for the story of the Church's program in the Philippines.]

and in theory to theological inquiry into the uniting and the divisive elements in the various Churches.

"These are not three consecutive stages; they are concurrent, each with its own tempo, each influencing the other. All three must be furthered by ecumenists as opportunity serves."

INVITATION FROM ROME

Just before the close of the meeting, an invitation, extended by *Unitas*,* at the request of the Holy See of Rome was read:

"Visitors to Rome during the Holy Year who are not members of the Roman Catholic Church will receive a special welcome at the *Unitas* office. *Unitas* will be prepared to give information to those desiring a clearer knowledge of that Church, and will strive as well to be of service to those who wish to visit the historical monuments in the Eternal City."

The Friends of the World Council of Churches, and others who were present at the annual meeting, expressed their thanks for the invitation.

LAYMEN

O. R. Rowley, Author of *Anglican Episcopate, Dies*

Owsley Robert Rowley was a lifelong member of the Church of England in Canada. He was honorary secretary of the diocese of the Arctic for two years. Since 1934, he was a member of the General Synod's executive committee, and he was delegate to the synod of Montreal from 1905 to 1932. He is the author of the *Anglican Episcopate of Canada and Newfoundland*. Besides being a member of THE LIVING CHURCH FAMILY for many years, he served as L.C. correspondent for the diocese of Toronto since September, 1947. On November 29th Owsley Robert Rowley died as the result of an automobile accident.

Mr. Rowley was born on January 12, 1868, the son of Lieutenant Colonel J. W. H. Rowley and Miriam Walsh Rowley. His banking career began at the age of 17. First he served the Merchant's Bank of Canada. Three years later he became associated with the Bank of British North America which was later taken over by the Bank of Montreal. Mr. Rowley became inspector and superintendent of special debts for the latter bank, and he retired from it in 1932.

He contributed pen pictures of well known people to the *Canadian Churchman* and *Saturday Night*. His last con-

tribution to THE LIVING CHURCH was a pen picture of the Archbishop of York. It was published in the issue of October 2d. Mr. Rowley wrote a column for the *Canadian Churchman* under the pen name "Amicus." It was called "The Holy Church Throughout the World."

At the time of his death Mr. Rowley was working on a second edition of the *Anglican Episcopate*. He was also author of the *House of Bishops*.

Mr. Rowley is survived by his widow, Mabel Treacher Richardson, daughter of the late D. Johnstone Richardson; a daughter Grace, wife of Robert McDonnell Thomson; and a sister, Helen B. Rowley.

Editor's Comment:

Our sincere sympathy goes to the family of Owsley Robert Rowley. May God grant him "increasing growth in His love and service."

SEMINARIES

\$200,000 Could Be \$500,000

Although the annual theological education offering has more than doubled in the past four years over the nation, not more than one third of the parishes and missions of the Church have participated in the national drive. This information was provided by the Very Rev. Alden Drew Kelley, chairman of the national theological education offering, on January 11th.

Yet the offering on Theological Education Sunday this year (January 22d) is expected to represent the largest ever given, judging from preliminary returns, Dean Kelley said. From \$175,000 to \$200,000 is anticipated.

The Dean added:

"But on the basis of this present rate of giving, if the Church could approach a rate close to 100% participation by parishes and missions, the ten seminaries of the Church could realize a total offering of \$500,000."

1946-1948

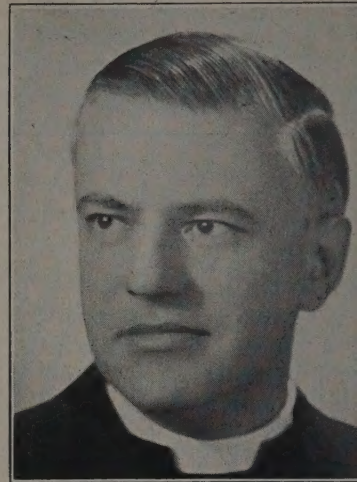
During last year's offering, 2,481 parishes and missions participating in the offering gave a total of \$172,638.48 to the seminaries, as compared to 1,874 parishes and missions participating in 1948 which gave a total of \$114,343, Dean Kelley said.

In 1946 the seminaries received only \$67,145, but this figure was increased to \$100,182 in 1947.

But, that not more than one-third of the parishes and missions in the Church participate in an annual offering, indicates two things, Dean Kelley said.

UNFORTUNATE FEELING

"First, less than one-third of the parishes should not have the burden fall com-



DEAN KELLEY: The financial burden of training men for the ministry should not have to fall on less than one-third of the Church's parishes and missions.

pletely upon them for support and training of men for the ministry. Increasing effort must be made to get support from all parishes and missions throughout Church.

"Second, there is unfortunately, a widespread feeling among clergyman that they are not alumni of an Episcopal Church seminary, they have no responsibility to bring the matter of support of theological education before their congregations.

"But every person should give support and where parishes and missions have rectors and priests in charge who are graduates of any Episcopal seminary, the rector or priest in charge should deal with his vestry where the funds should be sent. An alumnus of one of our seminaries usually sends at least a part of his parish offering to his alma mater."

Theological Education Sunday is observed annually in January, the date being set by the Presiding Bishop as the Sunday nearest to the feast of the conversion of St. Paul.

It has been observed nationally nearly ten years.

NATIONAL AFFAIRS

Support for CO's

The Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America has become a member of the Consultative Council of the National Service Board for Religious Objectors. The action authorizing affiliation was taken by the Federal Council's Executive Committee in its recent meeting in Atlanta, Ga.

**Unitas* is published at the Greymore Press, Peckskill, N. Y. Its Rome office is at 96 Piazza Farnese.

Where Do The Seminaries

Fit In?

By the Rev. Chad Walsh

“WHAT should we do about the seminaries?” That question is like most other questions. It cannot be answered unless several more basic ones are faced.

“What is the mission of the Episcopal Church in America?” “How does the Episcopal Church fit into the picture of the one universal Church?” “What about the present status of Christianity in America?”

These are the questions that come first; after they are answered, there will be time to talk about the seminaries.

Let us look at the last question first. A remorselessly realistic sociologist might sketch the position of Christianity in America somewhat as follows: For the past hundred years, Christianity has been losing ground as a vital force in American life. The decline has not led to much overt atheism nor to persecution of Christians; the outcome has been indifference and lipservice, rather than repudiation and frank opposition.

Different segments of the population have reacted in various ways. The Fundamentalist Protestants — especially in the South — have preserved a virile personal faith and piety, but often at the expense of obscurantism — an unwillingness to face the findings of science, and a reluctance to apply the truths of Chris-

tianity to broad social issues. Still other Protestants — the Modernists — have gone all-out for science and the idea of inevitable progress, with the result that they have transformed Christianity into a faith hardly to be distinguished from humanism. Meanwhile, during the last hundred years, the Roman Catholics have become the most numerous single communion in America — but their impact on the country as a whole is still relatively slight, perhaps because the average American of Protestant background insists on associating the Romanists with certain national groups which came to the United States considerably later than the overloaded *Mayflower*.

“A SIMPLE FAITH”

In any event, the hypothetical sociologist would add, the real religion of most Americans — regardless of whether they go to church — is humanism of one kind or another. On the campuses and in the publishing offices the humanism is sometimes possessed of a cold austerity and grandeur — a Renaissance faith in the potentialities of the exceptional man, with the Renaissance buoyancy omitted. More commonly the humanism is of the John Dewey variety — a simple faith in the goodness of human nature and steady progress toward the earthly paradise.

Let us drop the imaginary observer at this point and consider this question: Will the immediate future be a continuation and intensification of the recent past? Will Christianity continue to be less and less relevant to the American scene, and will humanism become ever more definitely the national religion?

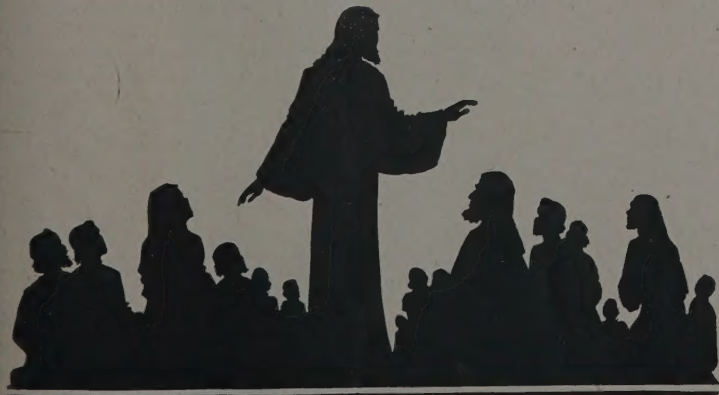
Obviously, to answer the question demands a willingness to hazard a few guesses. However, I think there are quiet but clear-cut indications that the tide has been slowly turning for the last decade or so, and that the next twenty or thirty years may see a rather startling retreat of humanism, and an intensified search on the part of many people for a genuine religion.

One of the best indications of social trends is always literature. The writers are usually one jump ahead of their readers in sensing what is quietly gaining strength beneath the surface of daily events. With that in mind, look at the best-seller lists for the last decade. A great many books of high literary quality indicate the increased concern with religion: *Human Destiny, A Study of History, The Seven Storey Mountain*, to name only a few. And among the books that do not make the best-seller list, there are the “supernatural thrillers” of Charles Williams, the interplanetary novels of C. S. Lewis, the religious poetry of T. S. Eliot and W. H. Auden, and the novels of Evelyn Waugh and Graham Greene — all reflecting, on a high intellectual level, a growing interest in religious problems and answers.

RELIGION IN BULL SESSIONS

Some indication of how the wind is blowing is also provided by college students. I would not contend that they are as sensitive to changes in the climate of opinion as are the writers. The average student comes to college with a set of ideas that was the latest thing twenty or thirty years ago.

If college students develop curiosity in religion and thresh the subject over in their bull sessions, it is a strong indica-



tion that a revival of religious faith is well under way. And that is exactly what I find at Beloit College, where I teach. I cannot give sensational statistics of wholesale baptisms and conversions—but at the same time I am assured by students that religion ranks second only to women in bull sessions—a startling change to anyone who remembers the casual indifference that most students felt toward the supernatural as late as 15 years ago.

I should say that the present temper of college students is one of increasing curiosity, coupled with a stalwart determination not to be rushed off their feet by emotional appeals to hit the sawdust trail: "I'm from Missouri, you gotta show me" sums it up—but implied is a growing willingness to be shown.

All these indications may seem frail ones on which to base the hope of the christianization of America, but I think that any large-scale movement begins in equally inconspicuous ways. But let us assume that the indications are valid. What will be the situation that domestic missionaries will encounter in their attempts to win America to Christ?

I think the first brute fact to be considered is this: the formal educational level of the American people is constantly rising.

The G.I. Bill of Rights made it possible for many thousands of students to go to college who would have stopped their education at the end of high school in the old days. It seems very likely that through federal subsidies or otherwise a very large percentage of the population will henceforth be enabled to have at least two years of college.

Now regardless of what one may think of the results achieved by the high schools and colleges—and were I writing on that subject, I could detail my own misgivings at book-length—it is still true that the more education a man has poured down his throat, the more he acquires certain basic attitudes of the modern world.

THE MELLOW ATTITUDE

A college student may not become an expert biologist, but he gets a vague concept of evolution; he may not take a course in geology, but the campus grapevine teaches him that the earth is more than six thousand years old. And while he is in college (unless he attends one of the handful of strict denominational schools) he acquires a more mellow attitude toward nicotine, alcohol, dancing, etc., than is encouraged by many of the Protestant churches.

It all adds up to this: an increasing proportion of the American people will share many of the attitudes of the "intellectuals." To win them over to Christianity, they will have to be offered a faith that is intellectually as well as emo-

tionally satisfying, that welcomes rather than repels science, that is not so snarled up in minute puritanical prohibitions that the love of God and of one's neighbor is subordinated to the war on the Demons Rum and Nicotine.

At the same time, Modernism is not the answer. It is visibly on the retreat even in its ancient strongholds, and more and more it is the faith of the elder, rather than the younger, generation. Two world wars have pretty much destroyed the belief in the innate goodness of human nature and the certainty of social progress. The intelligent agnostic sees that Modernism is little more than a poetic version of humanism; when he

Church has been becoming less hoity-toity and high-brow, at the same time that the general population has been climbing the educational ladder and acquiring some of the attitudes of highbrows. The time of meeting seems near at hand.

SLEEPING BEAUTY

I will put it this way. I personally know a number of agnostics who are groping their way toward faith, and will probably end up as Episcopalians—nothing. In their minds there are many associations connected with the Roman Catholic Church—as well as many misgivings about its over-ripe theology and structure—for them ex-



NASHOTAH HOUSE CHAPEL. "Thanks to historical accidents—or the providence of God—the Episcopal Church has kept pretty well on the main track."

turns to Christianity, he wants stronger medicine.

Here at last the Episcopal Church comes into the picture. It is firmly orthodox in theology, without battling the discoveries of science. It seldom goes off on tangential crusades against the minor bad habits. It has a beauty of liturgy and continuity of history which are especially attractive to anyone sufficiently educated to have some rudiments of an aesthetic and historical sense—and, as we have seen, a constantly increasing percentage of the population will fall into that class, thanks to the extension of educational opportunities.

In the past it has been said, to the reproach of the Episcopal Church in America, that it has appealed principally to men rated high by Dun and Bradstreet, or possessed of A.B.'s from Harvard, Yale, and Princeton. And there has been some truth in the accusation. But in recent years the Church has been striking deeper roots in many communities, so that the average congregation is approaching closer to a genuine cross-section. In other words, the Episcopal

Church has been becoming less hoity-toity and high-brow, at the same time that the general population has been climbing the educational ladder and acquiring some of the attitudes of highbrows. The time of meeting seems near at hand.

Thanks to historical accidents—or the providence of God—the Episcopal Church has kept pretty well on the main track. At times it has been stuffy, drowsy, rather like a Sleeping Beauty waiting for the Prince's kiss. But greater vitality has been stirring in it during the last few decades, and half unconsciously it is rousing itself to the colossal task of evangelizing millions of the Americans—many of whom are more drawn to the Episcopal Church than to any other.

We cannot afford to think any longer in the old mathematical terms. The time is past when we can look at the census figures and rejoice if the growth in Episcopal membership is 1/10 of 1% above the increase in population. If I and many other observers—have read the signs of the times correctly, one



CHURCH DIVINITY SCHOOL OF THE PACIFIC. "One of the great evangelical periods of the Christian faith is close at hand."

the great evangelistic periods of the Christian faith is close at hand, and the Episcopal Church — perhaps through no virtue of its communicants — is presented with an opportunity that may not come again for centuries.

WHERE THEY FIT IN

And that is where the seminaries fit in. We are not Quakers. Most of their churches have no ordained ministers. We have clung to the primitive principle of the three-fold apostolic ministry, and if we want an adequate number of priests, we must provide places to train them. The supply of priests is already woefully inadequate; any great increase in the communicant strength of the Church would produce something close to a break-down in the structure of the Church organization.

But the training that was good enough for a priest thirty years ago is no longer good enough. As the educational level of the country rises, the ability of the parish priest to deal with educated communi-

cants must be raised. This means a more exact knowledge of theology and how to explain it to the layman; it also means a broader cultural background, and increased knowledge of the techniques of prayer and religious devotion. In every way, the priest of ten years from now is going to be put to severer tests than was the priest of fifty years ago.

Meanwhile, our seminaries cannot turn out sufficient priests, *even at the old standards*, to meet the present needs of the Church — much less its probable future needs. The question of whether the support allotted to the seminaries should be greatly increased really boils down to these questions: Do I *really* believe in Christianity? Do I *really* believe that America can be christianized? Do I *really* believe that the Episcopal Church can meet the needs of millions now groping for Christian faith?

If the answer to each is yes, there are several places to begin preparations — and among the very first, are the seminaries.

VIRGINIA THEOLOGICAL SEMINARY: "If we want an adequate number of priests, we must provide places to train them." In Alexandria a building program is under way. Pictured are some of the old buildings.



THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

For Bethlehem

Previously acknowledged	\$ 356.75
Mrs. Fred Atwater	5.00
E. P.	5.00
Mrs. Edward J. Blair, Rebecca Davis, B. M. Kahl, Sally M. Larson, S. S. of Seattle, \$2 each	10.00
Caroline B. Cooke	1.00
M. W. L.	1.00
	\$ 378.75

CARE for Japanese Churchmen

Previously acknowledged	\$ 264.70
John N. Bingham	25.00
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Previously acknowledged	\$5,797.30
R. and F. S. C.	10.00
Caroline B. Cooke	2.50
	\$5,809.80

Bishop of Honolulu

Previously acknowledged	\$ 86.00
St. Mary's Guild Memorial Fund, Ascension Church, Parkersburg, Pa.	20.00
	\$ 106.00

Bishop Chang's Work

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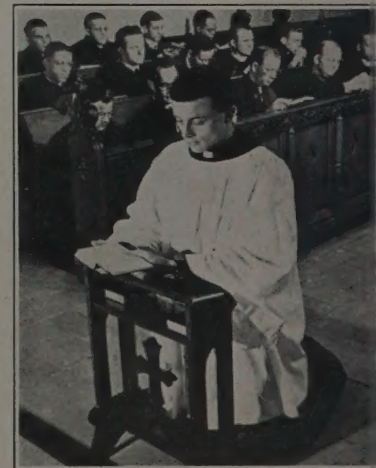
Milwaukee Journal Photo

AT BREAK OF DAY: The seminarian's day begins with prayer and self-offering to God. The Liturgy, the Holy Eucharist, is celebrated daily at Seabury-Western. The picture shows the Dean, the Very Rev. Alden D. Kelley, as celebrant.

FROM LITURGY to Laundry

By Clifford Buzard

Student, Seabury-Western Theological Seminary



Milwaukee Journal Photo

CORPORATE INTERCESSION: On Wednesdays and Fridays at noon, a student leads in the saying of a litany.

The Living Church



BROWSING AND STUDYING (left): *Seabury-Western is one of the seminaries of the Church accredited by the American Association of Theological Schools. To become thus recognized a seminary must maintain high standards of library operation and a definite policy of regular accessions. All of this constitutes an expensive item in its budget.*



"THE LANGUAGE OF THE HOLY GHOST": *The New Testament was written in Greek. A knowledge of Greek is indispensable to an understanding of many of the finer shades of meaning in a passage. Greek is required of most students, unless they are dispensed from it by their bishops. To the right students translate from the Greek text of the New Testament. Shown on the board are conjugations of Greek verbs—different tenses of the verb meaning "to give," one of the commonest verbs of the religion of the Incarnation, the Gift to mankind of God's only-begotten Son.*

TUTORIAL CLASS: *Some seminaries in the United States have introduced the tutorial system, similar to the system at Oxford and other English universities. One session of one hour is spent each week with a member of the faculty. During this time small groups of students, in an atmosphere of informality, discuss their class work and the problems related to it, the current papers they are writing, and various theological questions. Such a group is here shown meeting with the Rev. Percy V. Norwood, Ph.D., Assistant Dean, and Professor of Ecclesiastical History and Lecturer in Liturgics and Missions. (Continued on next page).*





LEARNING TO PREACH: Every clergyman will be called upon to preach. Homiletics, the art of preparing and delivering sermons, is therefore a required course for all students. A student is shown above (left) preaching to his classmates. He will preach three more sermons in the course of the quarter. In turn he will listen to each of his classmates preach four sermons. Students occasionally preach in parishes in which they work on Sundays.



WORKING WITH PEOPLE: But the future clergyman will be expected not only to preach to people, but to work with them. So most seminarians have a job of some sort in the parish, under the direction of the priest, either with the young group, or with an instruction class, or as teacher in Church school, as shown above (right). Thus does the Church aim in the training of her future priests, to combine practical ability with the most exacting scholarship.



THE OLD TESTAMENT IN HEBREW: Unlike Greek, Hebrew is today an elective course. Pictured above is a class taught by the Rev. John Bruce, STM, Instructor in Old Testament Languages and Literature and Curator of the Hibbard Oriental Library.

The students shown here are translating the Psalms from the original Hebrew. In the text books used in all other courses, they read from left to right of the page, opening the book at the front. In Hebrew, however, they open the book at the back, and

read from the right to left, turning the pages from the back toward the front. Hebrew was originally written with consonants alone, the vowel sounds being later indicated by a dot and dash system, as is shown in the picture on the blackboard.

Milwaukee Journal Photo

NOT ALL WORK

The community life in a seminary is not by any means all work and no play. At Seabury-Western, for example, the students organize a softball, football, and basketball team, and also avail themselves of the facilities of the local YMCA.

The post-war period has brought in a number of married students. These, with their wives and families, live outside the dormitories, but within the immediate vicinity of the seminary, which makes it possible for them to share in the corporate life of their fellow students.

To the responsibility of many married students has been added that of raising their children in the Christian tradition and into a life in Christ. In this way do these students learn in all that pertains to daily living to serve God, even while learning to serve Him as clergymen.

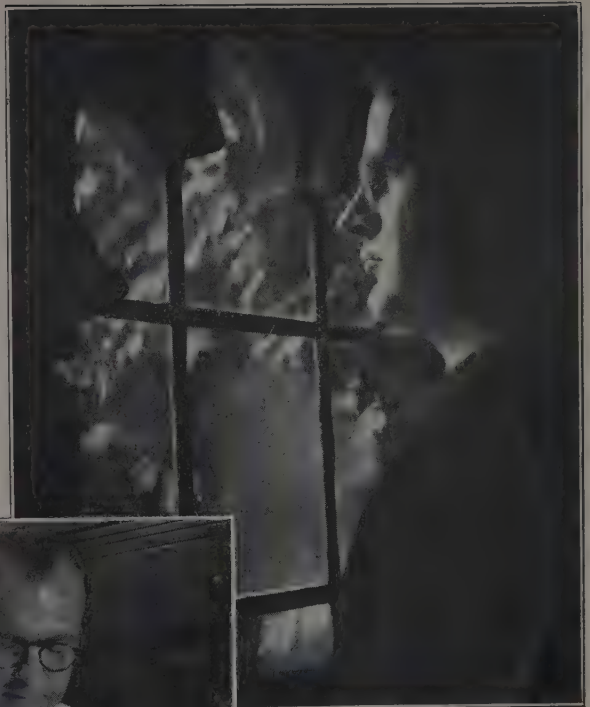
DEAN KELLEY

Five years ago last October 27th the Very Rev. Alden D. Kelley, came to Seabury-Western to be its head. Born in Brooklyn, N. Y., February 22, 1903, Dean Kelley is a graduate of Tufts College, and has studied at Boston University, the New York School of Social Work, and the University of Wisconsin, from which last he received the degree of M.A. in 1933. He was graduated from General Theological Seminary in 1930, and in the

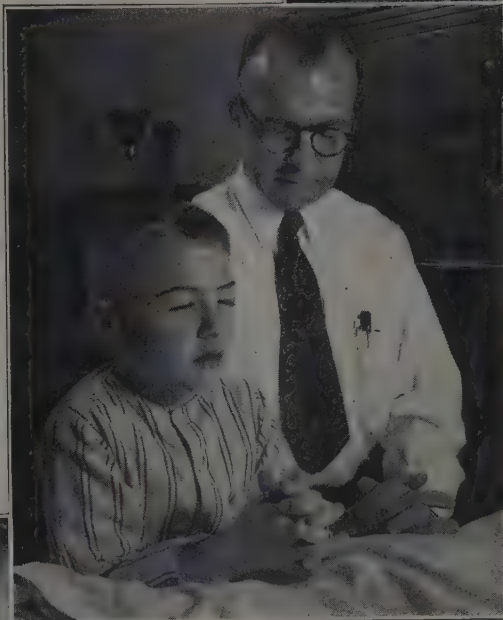
THE MEDITATION OF MY HEART: *"The invisible things of God . . . are clearly seen, being understood by the things that are made . . ." A view through one of the leaded windows at Seabury-Western.*

THE WORDS OF MY MOUTH: *"I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety." A married student and his child pray together.*

THE WORK OF MY HANDS: *"And labour, working with our own hands . . ." A student does the ironing.*



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Milwaukee Journal Photo

be with Seabury-Western. My entire ministry has been blessed by this call and it is a call which has been one of the happiest and most close to God's purpose in my ministry.

"I am most grateful for your support."

SUMMARY

The seminary day, then, begins at the altar of God. In addition to the Holy Eucharist, the Daily Office of Morning Prayer is read in the Chapel of St. John the Divine before the first morning class period. Evensong is sung at 5:30. The Prayer Book Offices of Morning and Evening Prayer are offered up to God every day except Sunday, when the seminarians are working in parishes in various parts of the city of Chicago and in the surrounding suburbs.

From this work of praise, as from a radiating center, the life of the seminarian expands into wider and wider areas of service to God and man: through the mental discipline of his studies, through practical work in the field, through daily living in community with his fellows, the fruit of prayer and worship flows over into the whole of life — from the Liturgy even to such chores as doing the laundry.

same year was ordained deacon and priest. He has served as instructor at Nashotah House, as Chaplain for eight years at St. Francis House, Madison, Wis., and for five years (1939-1944) as the Executive Secretary of the Division of College Work of the National Council.

The affection in which Dean Kelley is held at Seabury-Western is illustrated by the presentation to him by the student body on the occasion of his recent fifth anniversary of a silver chalice and paten. [See L. C., November 6, 1949].

In accepting this gift Dean Kelley said in part:

"It has been a great privilege to



Milwaukee Journal Photo.

Know Your Church

WE hope every parish of the Episcopal Church is really participating in the nation-wide campaign of education approved by the General Convention and sponsored by the National Council. January is the month devoted to the work of the Church overseas, including not only the missionary program but also relief of war sufferers in Europe and Asia and the resettlement of displaced persons in this country. February will be devoted to domestic missions, and the first part of March to knowledge of the Church itself, culminating in the Presiding Bishop's Church-wide radio broadcast on March 12th.

The immediate object of this carefully planned campaign is the raising of the budget for the Church's Program in the amount of \$5,600,000 annually for 1950 and the two following years. Every parish and mission should know its share of this budget, as well as of the diocesan one, and should make every effort not only to raise but to exceed that amount. But even in parishes that have already pledged the full amount through last year's every member canvass, full advantage should be taken of the educational opportunities of this campaign.

In many parishes the ideal of the Teaching Church has almost died out. It is essential that this be restored if our people are to have that knowledge of the Church — its doctrines, its history, its functions, and its mission — upon which alone true and intelligent loyalty can be based.

We are glad the Church is finally making use of the vast reservoir of good will and missionary ability that it has in its laymen. Already more than 1,600 men have volunteered to take a special course of intensive training to prepare them to present the Church's Program to vestries. Their enthusiasm is an inspiration to the whole Church, and it is beginning to bear fruit in the response from vestries, many of which have never before taken an interest in any Church activities beyond the parochial boundaries. But a "one-shot" training course is not enough; these men, together with all men and women who are seriously interested in the Church, need a constant flow of information, inspiration, and definite Church teaching if their new-found enthusiasm is to be nourished and their loyalty increased.

There is a special responsibility laid upon the clergy if this is to be accomplished. Sermons should be more direct, simple, and straightforward, with less "shingling off into the fog," as Bishop Maxon was accustomed to say. They should embody definite teaching, geared to the Church's calendar, on the mighty acts of our Lord and the doctrines and prac-

tices of His Church. There should be a renewed emphasis on the sacramental life, a definite effort to lead the people to receive the Holy Communion more frequently and with better preparation, both individually and corporately.

And there should be a renewal of missionary education. The old-time "missionary sermon" had a real value; we have not heard one for years. The clergy have all been supplied with information about the Church's missionary program; it is up to them to find ways and means of conveying this information to their people. Study groups and missionary forums would stimulate the interest aroused by sermons and addresses. Prayer groups for missions, with intercessions for individual missionaries and for particular districts and areas, have a special value.

The Church press also has its part to play in the educational program. *THE LIVING CHURCH*, in addition to its regular weekly news and articles, has been running an informative series on the Church's Program, which we plan to continue. But the Church press can help only insofar as Church members subscribe to it and read it. A partial survey made by *The Witness* recently indicated that only a small percentage even of the laymen enlisted for the special leadership training courses regularly read any Church paper. How can they know what is going on in the Church if they ignore its periodical literature?

Lent will soon be upon us. We recommend that every parish undertake a definite teaching program this Lent, with the objective of making its members better informed, better trained lay men and women. The Presiding Bishop's broadcast on March 12th will naturally be a high point in such a program, but it should be neither the beginning nor the end of it.

We need a much more intensive cultivation of the soil if our Church life is to bear the fruits that our Lord expects of those who have been baptized and confirmed in His name. And we need a greater sense of vocation in our several callings, recognizing in all of them an opportunity and a summons to do God's work.

The theme of the Church's current educational campaign is "One World in Christ." Never in the world's history has it been so clear that the alternative to Christianity is chaos. Each one of us has a definite responsibility, in his own sphere of influence, to cast his vote and to use every ounce of his strength to turn the world in the direction of Jesus Christ, in whom alone is to be found the solution of the problems of our troubled and chaotic age. And the place for each

of us to begin is in our own parish and community, from which we shall reach out, through the Church's program, to the uttermost parts of the world.

Euthanasia

EUTHANASIA is again to the fore as a consequence of the case of a prominent New Hampshire doctor who has been presented by a grand jury or murder because of his "mercy killing" of a sufferer from cancer.

We do not wish to make any comment on this particular case, and it would be improper to do so while the trial is pending. But we do wish to take this occasion to repeat that euthanasia is morally indefensible, that the often-proposed legalization of it would be impractical, and that if it were permitted it would be subject to hideous perversions of its intent. We hope that sentimentality, coupled with genuine sympathy for a physician who apparently acted from kindly motives, will not mislead the public into a demand for legislation that would legalize that which cannot be defended on grounds of Christian morality.

Dividend for the Church

WITH the payment of accumulated dividends on GI insurance beginning, we repeat our suggestion of some months ago, to Churchmen-veterans of World War II. Share at least a part of your dividend with the Church. Your parish could use it, perhaps for a special purpose. Your diocese or one of its institutions would doubtless welcome it. Or it would enable you to make an extra generous response to the appeal of the National Council for the 1950 missionary program.

The editor is going to use half of his dividend for such a purpose. We hope all readers who receive dividends will do likewise.

Einstein's New Formula

WE HAVE been studying the series of equations recently promulgated by Albert Einstein, which are supposed to explain the universe. We admire the

newspapers' enthusiasm for them as reducing everything—from the law of gravitation to the policies of Moscow—to a simple equation that will be an all-sufficient answer. We do not question the efficacy of that equation, though we are a little uncertain as to the best way to apply it. Should it be inscribed on an amulet to wear over the heart, or should it be sent to Mr. Stalin as a belated birthday present?

Let us not forget, however, that Christians also have a formula that is pretty powerful, when properly applied. It works out something like this:

God	=	Love
God plus Man	=	Christ
Man divided from God	=	Nothing at All
Man united with Christ	=	Everything Worth While
Man plus Faith multiplied by Prayer	=	Spiritual Power to nth Degree

Those equations ought to be easier to understand than Einstein's. But somehow quite a number of professing Christians, in our own as in every age, seem to find them hard to grasp and difficult to apply.



TERROR ON TELEVISION: We are appalled at the statistics quoted by John Crosby in the *Herald Tribune* from a survey made on the West Coast by the Southern California Association for Better Radio and Television. Between the hours of 6 and 9 PM, when the small fry are gathered around the family video, violence is at its peak. The score for one week on six TV stations totaled 91 murders, seven holdups, three kidnappings, ten thefts, four burglaries, two cases of arson, two jail breaks, one explosion with 15 or 20 dead, and two suicides. Many of these were gruesome to a high degree, with a liberal use of ketchup, or whatever TV uses for blood. A single "Western" film included one case of arson, three assaults, fifteen murders, a crooked judge and corrupt jury, and mob violence. Mr. Crosby well comments:

"The outcries are already being heard throughout the land. Sooner or later censorship, either self-imposed or by law, will be imposed and we'll all be the poorer. . . . For heaven's sake, let's use some sense."

We don't like censorship either. But a flood of protests might do a world of good right now, while television is still in the formative stage.

LAST YEAR'S General Convention was only the third in 84 years in which there was not a "Louisville Robinson" as a lay deputy. From 1865 to 1889, Richard Alexander Robinson of Louisville represented the diocese of Kentucky. His son, William Alexander Robinson, was elected to every General Convention from 1892 to 1916, and attended all except the one in 1901, when he was ill. In 1919 Alex Galt Robinson, nephew of William Alexander, was elected; but as he was unable to serve he was represented by his cousin, Richard Alexander Robinson, Jr. No "Louisville Robinson" was elected in 1922; but from 1925 to 1949 inclusive Alex Galt Robinson was elected, but illness prevented him from attending in 1949.

INSCRIPTION FOR A CHURCH DOOR

YOU were all the things that I
Ever loved . . . the healing touch
Of sun in April, and the sky
Beyond far mountains; yet in such
I never knew You, being bound
To walk the breathing earth alone
Blind to Your presence till I found
Love in a house of wood and stone.

ROSAMOND BARTON TARPLEY.

Empire for Christ

By the Rev. Henry Mattocks

Former Chaplain, St. Luke's Hospital, Manila, P.I.

SO howling a wilderness of devastation was Manila, after the guns were silenced and the remnants of the Japanese had been accounted for, that the people walked about in a daze of sad despair. Americans and Europeans, taking one look at the ruins, took the next boat for home.

As one made his way through the debris piled everywhere in the streets, he met people whose faces told of hearts broken by the loss of homes and loved ones. It was a city of desolation. Nothing, it seemed, could ever be restored in a place so hopelessly shattered. The will to work had been vitiated by years of conquest and starvation. For too long the main job of the populace had been the scrambling for a little food—the ingenious bartering of one's vanishing possessions for a mouthful to eat. Too many of the citizens had become expert thieves in the struggle for survival, and this thieving did not stop with the end of war.

A generation of youngsters bred in the dire struggle for food, without a qualm of conscience, would take for themselves what lay to hand. The losses by theft from the liberating American army made great holes in military stock piles. More serious than jeep and truck losses were the leakages of quantities of arms and ammunition. These weapons in the hands of bewildered and hungry provincial peasants were a menace to post-war recovery. Neither communism nor any clash of ideologies primarily concerned the people, but rather the prime urge for a place to live, clothes to wear, and a square meal.

LIGHT IN THE DARKNESS

Dark as the scene was, a great light shone for the Episcopal Mission. Throughout the uncertain and apparently hopeless war years our church members, all the way from Luzon in the North to Mindanao in the South—a

distance of a thousand miles—had remained loyal to their faith. The war revealed the strong foundation of our

Philippine Budget

The eighth in the current series on the Church's Program, this article, by a former missionary in the Philippines, tells of the Church's opportunity in this newly formed republic to build an "Empire for Christ."

The author was himself for some time in a Japanese prison camp.

The Church's record-making budget of \$5,634,617 for 1950 provides \$238,192 for the Missionary District of the Philippine Islands (Philippine Episcopal Church).

work. Friendship between mission workers and Filipino and Chinese Christians was galvanized into corporate aim and effort. Often in peril of their own lives for doing it, these faithful friends had attempted to share with us in the prison camps their own meager starvation rations.

It was upon a foundation of the spirit—a spirit welded by common adversity—that any reconstruction would have to be built. There was nothing else left. The only material channels through which our church could be of immediate and vital service to a wrecked people were St. Stephen's Chinese School and St. Luke's Hospital, both in Manila. At the close of the war, the old, often condemned wooden building of the latter was the only hospital undamaged by enemy action. Miraculous as was the sparing of St. Paul's Cathedral, London, so in Manila was that of St. Luke's

hospital, which stood as an island refuge in the midst of ruin.

The chapel of St. Luke, where hospital day begins and ends, became center of our evangelical efforts to suscite the organic life of the whole broken and ravaged family. Our surviving native Christians, when they could afford to make the journey, would come from all the islands to visit their bishops at St. Luke's. It was for them a pilgrimage. The bishops were indeed the shepherds of a scattered flock—a flock which now more than ever needed pastoral care in the midst of disillusionment and personal tragedy.

HEADWAY IN THE FACE OF HINDRANCE

Fortified by the faith of the Filipino and Chinese, the work of reconstruction has made valiant headway in the face of annoying hindrance. Imports of building material to the Orient have been hampered with the inevitable restrictions consequent upon a world disrupted by war. Shipping has been blocked by strikes in our own country; oftentimes material is out of reach through the intricacies of government regulation. Some building materials are not available; prices are fantastic and entirely out of the range set by the allotments from the Reconstruction and Advances Fund. The architect, Mr. J. Van B. Gamini, who was sent by the Church to plan the buildings that needed to be placed, has had to be not only the drafter of the plans, (native architects demand salaries beyond our budget), but also engineer, job foreman, paymaster, storehouse keeper, draftsman, and blue printer as well. (In addition to all this, he has had to cook some of his own meals).

Yet the new buildings and repairs are being done. St. Andrew's Theological Seminary in Manila is now recruiting and training Filipino young men for

priesthood of the Episcopal church. The instruction is of a high calibre under a select staff appointed by the Bishop; and its appeal is spreading to a growing number of earnest Filipinos, who are looking for a type of historical, traditional, and evangelical Christianity in which a young independent nation can feel free.

AGLIPAYAN, ANGLICAN

Already candidates are coming for their theological preparation, from the Philippine Independent Church (formerly called the Aglipayan Church after its first Bishop, Gregorio Aglipay), and the way is being prepared for the day when these two bodies of apostolic authority will go forward together.

St. Andrew's Seminary may be the Iona of the Philippines. It may well become the academic and spiritual center of one of the greatest achievements of church unity and expansion in modern times. The Philippine Independent Church has a membership variously reckoned at 2,000,000 to 3,000,000, and is pending not only its prospective priests to St. Andrew's, but plans also to send to its women members who wish to learn more of religious education. This national church of Filipinos, with its following in the remotest villages, is asking for the Book of Common Prayer in Spanish, as many of its older members are more familiar with that tongue. St. Andrew's, which urgently needs American clergy to lead this new movement, is the focal point at which the transition is being made between two great churches. Such an opportunity is a summons to people in the United States to strengthen this wonderful missionary effort by their prayers, by encouraging younger clergy from America to go to the Philippines, and by gifts of books and other articles. The present warden of St. Andrew's is the Rev. Wayland Mandell, who will welcome your interest.

The Seminary is the first completed temporary post-war structure of a proposed group of buildings which will form

the spiritual, educational, and medical center of the Philippine Episcopal Church. This inspiring venture of faith on the part of the American Church toward this new Asiatic republic, the offspring itself of American democracy, will be established on one of the most beautiful prominences that overlook low-lying Manila. The Mission has been extremely fortunate in securing an estate which offers refuge from the dusty, noisy and crowded streets of the tropical city, where sick people can find peace and dust-free air, where students from the provinces can avoid the urban snares for which they are not prepared, where the spiritual life can be cultivated in a mission atmosphere that will not alienate them from the village life they are dedicating themselves to serve.

EXPERIMENT OF RACIAL UNITY

The new cathedral will be the architectural keystone of the new buildings, and its daily services will bind the mission family of many races into one nationwide fellowship. The character of its government and worship will be entirely missionary and no one nationality will have preeminence over another. It will thus, it is hoped, become an entirely indigenous church, attracting to its membership all classes of the varied linguistic groups that inhabit the Philippines. As church unity these days is receiving its greatest impetus from the young churches in the mission field, so in Manila (often called the cross roads of Asia) will probably, be witnessed, God willing, a noble experiment of racial unity in Christ. This experiment for Christ's gospel of brotherhood and peace among a self-conscious, conglomerate Asiatic people, feebly striving in the councils of the nations to prove themselves worthy of the trust independence imposes upon them, needs our prayers and our encouragement.

Everybody in the United States is, I am sure, aware of the technical skill required to put up a building of any size for a church or school. In our country,

building is a trade that has required years of apprenticeship to learn the manual art of joining piece to piece before a practical structure is produced. Yet in the Mountain Province the work of rebuilding an impressive edifice like St. Mary the Virgin's Church in Sagada is being done by men who have never seen the tools before, men to whom a building means a hovel just high enough for one or two people to stand in. Had it not been for the former beautiful church that once stood there, these people would have no conception of the building now rising in the center of their town. Of course the Igorotes have in past ages built the most spectacular system of terraces to support their rice fields: stairways of walls ascending from river beds to dizzy heights—to be numbered among the wonders of the world. But domestic and ecclesiastical architecture is something radically different.

In the Philippines, from beautiful Balabasang, deep in the Kalinga country in the north, to the extreme southern gateway of Zamboanga, through more than a thousand miles of tropical islands, the threshold of Asia, where the English language is the mother tongue of a rising young nation, our Episcopal church is struggling hard to build an "Empire for Christ."

These independent countries welcome today more than ever our own people who have technical skill, and who wish them well. They want to learn from us but not to be ruled by us. If one goes to the Orient today in a spirit of sympathy and helpfulness, putting behind him—as he would Satan—all temptations to dominate, he will make many friends and be able to do a work that is vitally needed.

Given the equipment and devoted workers, the Philippines Mission, now that Apostolic authority has been bestowed upon the Filipino Bishops who shepherd several million souls, may through Divine Grace, become the effective leaven for a truly Christian Oriental nation.



ST. ANDREW'S SEMINARY: Theological students (left) and the altar (right) of this institution which may well become the "Iona of the Philippines."

JAPAN

Nipponese Confirms Americans

For apparently the first time in history, a Japanese bishop confirmed a class of Americans. The service took place in Sendai, Japan. Bishop Nakamura of Tohoku confirmed the class which comprised four adults and ten children. The Rev. Frederick H. Wielage, presented the class.

INDIA

"We Beg to Remain . . ."

The following is the complete text of "An Address of Welcome presented to the Most Rev. George Hubback, D.D., Metropolitan of India, Burma, and Ceylon, on the occasion of his second visit to the SPG Telugu Mission, Nandyal, on Thursday the 10th of November 1949, by members of the Church of India, Burma, and Ceylon, at Nandyal."

Your Grace,

We thank God that He has been pleased to bring you into our midst once more and, with feelings of great joy, we offer you a hearty welcome. We are eagerly looking forward to a season of much blessing and spiritual refreshment while you tour round this area. We take this opportunity to express through you our gratitude to the SPG, London, for their continued interest in us and prayers for us especially during the difficult days that we passed through during the last two years.

We are conscious of the fact that in spite of great pressure of work you have, as Bishop of the Diocese of Calcutta and as the Metropolitan of the province of India, Burma, and Ceylon, found time for this visit and for confirming more than two thousand candidates who are being prepared for the rite of confirmation. We consider this visit of yours is a proof of the warm corner you have for us in your heart. We thank you for your love for us.

After your last visit and the Bezwada declaration, we hoped that most of the difficulties that have been caused by the Church differences here would soon disappear and that normal Church life would be restored in this area. But in this we have been disappointed; and in some places difficulties have even increased. We are still patiently waiting for a restoration of peace and fellowship in this area.

You are well aware of the acute shortage of clergy in this area. Of the small number of our clergy, two have had to retire and two are disabled owing to illness, while the remainder are being overworked. We understand that some relief is now being planned for, by means of an honorary permanent diaconate, but the need for an increase of clergy is imperative. We have been accustomed to administra-

tion of Church matters by Pastorate and Deanery Committees and a Church Council. These ceased to exist with the inauguration of Church Union in South India. We pray that these be revived at an early date as part of our Church life.

We learn that you have been able to secure an invitation to three of our representatives including the Commissary, to be present at the next General Council in January 1950 and to state the case for Nandyal if required to do so. We are grateful to you for this. We earnestly hope that the General Council will take steps



BULLOCK CART FOR THE METROPOLITAN: *Outward expression of the affection of 40,000 Anglicans.*

to constitute this area into a separate Diocese at an early date.

While you are touring in this area, blessing our congregations, confirming our youngsters and comforting and encouraging our clergy, we pray that God will fill you with the power of His Holy Spirit and use you richly for the building up of His Church for His glory.

WE BEG TO REMAIN,

YOUR GRACE,

Members of the Church of India,
Burma, and Ceylon, Nandyal.

10th November 1949.

The affection of the 40,000 Nandyal Anglicans for the Metropolitan, as voiced in this address, was given outward expression by bulls, bands, and garlands; on his arrival the Metropolitan was led from his train, garlanded, in a bullock cart drawn by 53 pairs of bulls, to the accompaniment of music supplied by Indian bands [see L. C., December 18, 1949].

EGYPT

Religion Above Politics

Patriarch Anba Youssab of the Coptic Church has refused to endorse the B. Morquos Sergius as a candidate for parliament.

Fr. Sergius, running as an independent, is believed to be the first priest to compete for public office in Egypt.

In declining to endorse Fr. Sergius' candidacy, the Patriarch declared that religion was above politics.

The platform Fr. Sergius has chosen is equal opportunity for Moslems and Christians, an end to discrimination against Copts in administrative positions and a united effort on the part of Christian and Moslem elements of the nation to achieve the complete independence of the Nile Valley.

Several Cairo newspapers have accused Fr. Sergius and some Moslem candidates of exploiting religious differences to win votes.

According to the papers, these candidates are appealing to the basic religious prejudices of the ignorant masses, thus producing a schism between different communities and injuring the welfare and unity of Egypt. [R]

GREECE

Abducted Children

Archbishop Spyridon presided in Athens at a meeting of civic and Church leaders to discuss plans for a nationwide protest campaign for the return of 2,000 children [L. C. January 15th] abducted by Communist guerillas two years ago and brought to Iron Curtain countries for Communist indoctrination.

The Archbishop called the meeting after a delegation of industrial and labor leaders had visited him to urge that the Greek Church take the lead in demanding that the abducted children be returned to their homes.

Archbishop Spyridon said that on his recent visit to Epirus he was visited by many of the children's parents, who "begged me with tears in their eyes to do whatever is possible so that their children might be brought back as quickly as possible."

Among those attending the meeting were representatives of the Greek government and army, as well as Red Cross delegates and spokesmen for a number of professional and scientific bodies.

It was agreed that the first step in the campaign should be to have leaders of the various groups organize demonstrations and appeals within their own spheres of influence, on the basis of a common program of action. [R]

C. S. Lewis Miscellany

THE WEIGHT OF GLORY, AND OTHER ADDRESSES. By C. S. Lewis. New York, Macmillan, 1949. Pp. 66. \$1.25.

It may be folly in us to expect our favorite baseball player to hit a home-run every time he comes to bat. This may be what troubles me about this book. I find it very disappointing.

It consists of five addresses of Mr. Lewis: the first on heaven, the second on the Holy Spirit, the third on membership of the Church, the fourth on culture in a warring world, and the last on the desire to belong.

Mr. Lewis says many wise things, and some he says with his characteristic piquancy and aptness; but only some.

The second chapter ("Transposition") was originally preached as a Whitsunday sermon, and it is turgid, rambling, and abstruse almost beyond belief. The opening chapter, on heaven, would be excellent if it were half as long as it is. The same must be said of all the others.

Perhaps these addresses in their original oral presentation made excellent hearing. They do not make the kind of reading you expect from the author of *The Screwtape Letters* and *Miracles*.

C.E.S.

A South Indian Speaks

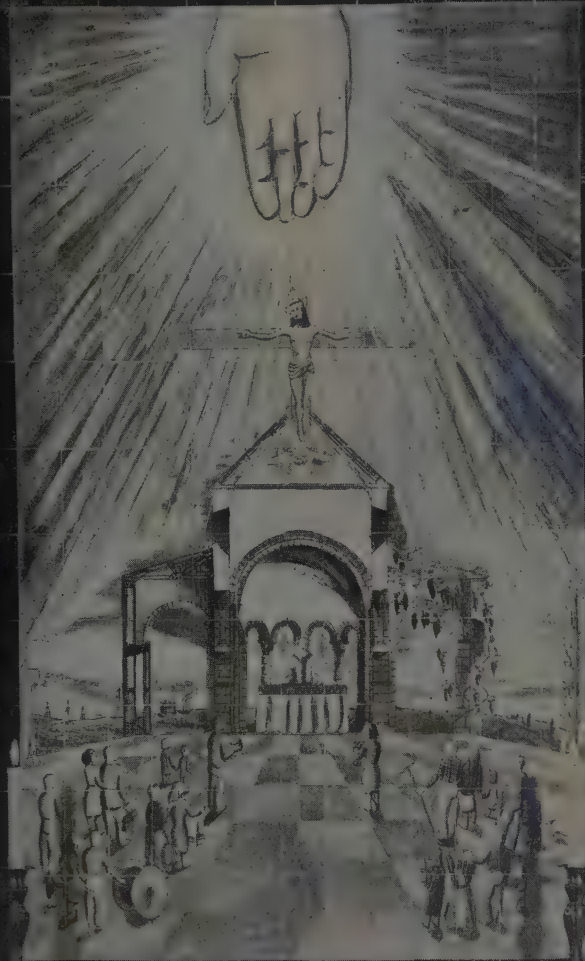
THE MESSAGE AND THE SILENCE OF THE AMERICAN PULPIT. By Sabapathy Kulandran. Boston: The Pilgrim Press, 1949. Pp. 203. \$2.50.

This is the first book (another has since been published) from a leader of the Church of South India. The author is Bishop of the Jaffna diocese of that Church—a congregational bishop in the Anglican succession.

The title is self-explanatory, and the book is largely a critique of the same. He sees the American Church as uncertain as to what it is doing, and why it is doing it, and he suggests that its outlook must be "historic without being antiquated, modern without being modernistic, fundamental without being fundamentalist, lasting without being stale." Here is a man who is unafraid to tell America that "one cannot run away from creeds. We merely run from one creed to another, one set of beliefs to another."

There are interesting chapters which bring out the proper missionary imperative, plead for an indigenous church, and ask for continued financial support of self-governing national churches.

GEORGE B. WOOD.



THE EUCHARISTIC OFFERTORY: "Token offering" to God of human toil.

The Faith in Fired Tile

A set of three murals, done in fired tile ("encaustic tile") by Ulf G. Hansell of Stonington, Conn., has recently been installed in St. Mark's Church, Worcester, Mass.

The first of these, measuring 41 by 72 inches, is placed over the font and illustrates Holy Baptism,

The second, measuring 48 inches square, is the altar piece in the Lady Chapel. Here St. Mark (typifying the Liturgy of the Catechumens) and St.

Alban, protomartyr of England, offer work (Book of the Gospel) and life (crown of martyrdom) to our Lord.

The third mural, measuring 41 by 72 inches, is in itself a representation of the Eucharistic Offertory, in which the Church offers itself in terms of bread and wine—token offerings of human labor. The industrial products represent Worcester industry (wire, steel, and textiles). The shelf before the mural is used for the bread and wine, which are brought to the altar by members of the parish when the Eucharist is offered.

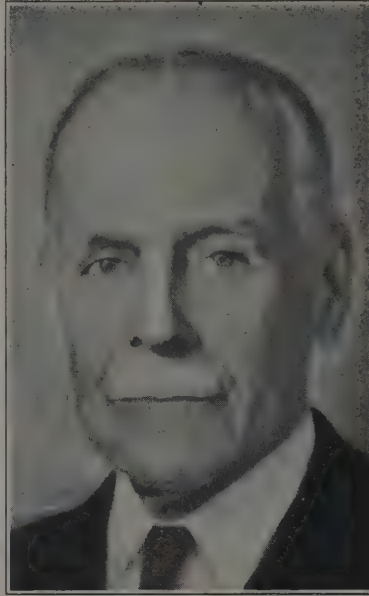
SEMINARIES

Admiral Belknap Retires

By ELIZABETH MCCracken

Rear Admiral Reginald R. Belknap, retired, U.S.N., who has been treasurer, bursar, and registrar of the General Theological Seminary since October 1, 1929, in a letter to the Dean, the Very Rev. Dr. Lawrence Rose, dated November 3, 1949, asked that he be not considered for reelection at the annual meeting of the board of trustees on January 18th. The statutes of the seminary require that such an election must be made at the first meeting of the board of trustees after the meeting of General Convention, which is usually the customary annual meeting in January. The trustees have announced that they have acceded to Admiral Belknap's request, with great regret and with warm appreciation of his invaluable services to the seminary in the course of 20 years of his connection with the institution.

Admiral Belknap has lived at the seminary through his several terms of office, and has added to his routine duties many others of great value. He drafted the succession of plans for Seabury Hall, which plans were passed on by the standing committee of the seminary and then given to the architect. The funds which



ADMIRAL BELKNAP: To his routine duties he added others.

the seminary had in hand for building proved insufficient, with rising costs. Before any work was begun on Seabury Hall, Admiral Belknap was informed

by Bishop Matthews, retired of New Jersey, (an alumnus), that he would guarantee the sum needed to cover the cost. The money was soon raised, Bishop Matthews himself making a very large contribution. During the many months in which construction proceeded, Admiral Belknap was in charge of the project, handling the numerous financial details connected with it, with full control of the funds. Seabury Hall is one of the most useful buildings in Chesapeake Square, and one most admired by visitors.

The seminary has a collection of fine oil portraits of distinguished Churchmen. Admiral Belknap had these examined and restored. He had the electrical system, the water system, the heating system, and the heating system renovated. Using only the mechanical staff of the seminary, he had an apartment made for the superintendent and extensive improvements made in the deanery.

In quite a different field, Admiral Belknap did a signal service to the seminary: publicity. He edited the *Bulletin* and transformed it into a publication of interest not only to alumni but also to Churchpeople in general. Beginning with the General Convention of 1934, he arranged exhibits at every General Convention since, except the two which followed no exhibits at all: 1943 and 1945.

Besides his seminary position, Admiral Belknap, since his retirement, has held other important Church positions. He has been a member of the vestry of Trinity Parish since 1933, and junior warden since 1945. He was general manager of the General Convention of 1934, and lay deputy from the diocese of New York to the General Conventions of 1940, 1943, 1946, and 1949. He was a member of the board of Managers of the Seamen's Church Institute of New York. Always a loyal Churchman, since his retirement from the Navy, Admiral Belknap has become one of the leading and best-known of the laymen of the American Church.

The Conversion of St. Paul—

Prayer Book, January 25th

St. Paul's Conversion has always impressed us. Few, if any, are so converted these days, but God NEEDED one of his type JUST THEN to become an outstanding Saint, demonstrating forever the meaning of living and dying for Christ's Religion. So God drastically struck St. Paul down, opened his spiritual eyes, and showed him HIMSELF. Have you ever seen YOURSELF? Don't lie back now and wait for God to forcibly convert you, in comfortable time before your death and judgment. The chances are He WON'T. We've had the Gospel preached unto us, and Jesus has touched us innumerable, but many of us duly confirmed Episcopalians are NOT YET converted, or even believing or practicing The Prayer Book's teachings.

Many, tongue in cheek, skate along on their confirmation record, admitting what religion can do (for others) but not quite ready to PREPARE FOR

THEIR DEATHS, apparently the only time Jesus has any interest for them. What "The Joneses" think, their standing with pagan business associates, or Saturday night parties (doubtless our most damnable reason for many parents not arising Sunday mornings in time to go BY FAMILY to God's House), are "AIR MAIL SPECIAL DELIVERY" to them. They never realize what doesn't get done in religion BY FAMILY, rarely gets done. Occasionally, children become Christians IN SPITE of their parents. Tragic! The problems of divided families are many and profound, and, frequently, are solved finally by Christians outside those families. Are YOU a parent? Are YOUR eyes blinded? Don't wait for a Damascus Road Conversion. The chances are against you. Instead, God gives us powers of personal decision. What are YOU doing with YOURS?

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O ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred Ministry of thy Church; through the sacrifice of thy Son Jesus Christ our Lord. Amen.

DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"*

Ferd W. Goldsmith, Priest

The Rev. Ferd W. Goldsmith who once served as curate and then rector of old St. James' Church in Buffalo died in Buffalo on December 18th, the day that the new St. James' Church was dedicated.

Less than a month before, on November 25th, his wife had died.

He died at the home of his son after an illness of several months. Last July he had celebrated his 70th birthday.

He was born in Cortland, N. Y., and was graduated from high school there. At the age of 19, he entered Cortland Normal School.

After graduation, he became a clerk in the Cortland law office of the late Nathan L. Miller, who was elected governor in 1920.

He was ordained deacon in May, 1918, and priest in June, 1919, under the late Bishop Brent.

In 1931, Mr. Goldsmith was called to Trinity Church, Lancaster, N. Y., and served there until 1946 when he retired because of ill health.

In addition to Albert, Mr. Goldsmith is survived by two other sons, Lyman A. of Albany, Llewellyn L. of Buffalo; a daughter, Mrs. Frederick A. Eisenmann, also of Buffalo; a sister, Mrs. Rosa B. Scofield; nine grandchildren; and four great-grandchildren.

Bishop Scaife of Western New York conducted the funeral services on December 21st, at St. Clement's Church, Buffalo.

Clara Jeanette Goldsmith

Clara Jeanette Goldsmith, 70, died on November 25th.

Death came to her husband less than a month later. He was Ferd W. Goldsmith, retired priest of the diocese of Western New York.

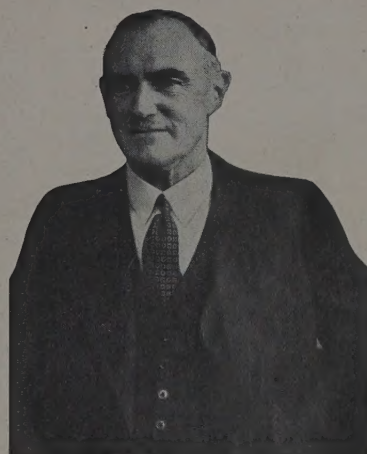
Mrs. Goldsmith was graduated from the State Normal School in Cortland, N. Y., in 1898 and received a fine arts degree from that institution. Her special talents were in the field of music, and at the age of 15 she was an organist in an upstate New York Presbyterian Church.

In her latter years, she was director of the choir at Trinity Church, in Lancaster, N. Y.

The funeral was held at St. Clement's Church, Buffalo, on November 28th. The Burial Office was said by Bishop Scaife of Western New York, assisted by the Rev. Geo. Francis O'Pray, rector of the parish, and the Rev. Sigfrid W. Sundin, associate rector.

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CHANGES

Appointments Accepted

The Rev. John M. Allin, formerly rector of St. Peter's Church, Conway, Ark., and Episcopal chaplain at Hendrix College, Conway, is now curate of St. Andrew's Church, New Orleans, and Episcopal chaplain at Tulane-Newcomb, New Orleans. Address: 8011 Zimble St.

The Rev. Gordon Charles Ashbee, formerly vicar of churches in the diocese of Cariboo in the Church of England in Canada, is now priest in charge and vicar of St. Barnabas' Church, Langell Valley, Ore. Address: Route 1, P. O. Box 87 A, Bonanza, Ore.

The Rev. F. Nugent Cox, priest in charge of All Saints' Church, Hamlet, N. C., and St. David's Church, Laurinburg, N. C., is now assistant at Calvary Church, Tarboro, N. C., in charge of Calvary Chapel and St. Andrew's Missions.

The Rev. Francis Slade Danzoll, formerly executive assistant at Grace Church, New York, is now rector of St. Paul's Church, Jersey City, N. J. Address: 38 Duncan Ave., Jersey City 4, N. J.

The Rev. Francis J. Foley, formerly vicar of Trinity Church, Three Rivers, Mich., is now rector of Grace Church, Traverse City, Mich. Address: 122 E. Ninth St.

The Rev. William J. Good, formerly on the staff of Trinity Parish, New York, is now rector of Christ Church, Biddeford, Me., and vicar of St. John's-by-the-Sea, Old Orchard. Address: 18 Crescent St., Biddeford, Me.

The Rev. Dr. F. Victor Hoag, associate rector of Trinity Church, Tulsa, Okla., and writer of the bi-weekly column. Talks With Teachers, in THE LIVING CHURCH, will become director of religious education in the diocese of New Jersey on March 1st.

The Rev. Gilbert Rodwell Hulse, honorary canon of St. John's Cathedral, Belize, British Honduras, is now rector of Christ Church, Mexico City, Mex.

The Rev. Wilbur C. Leach, formerly priest in charge of Holy Cross Church, Valle Crucis, N. C., will become a member of the staff of St. Luke's Chapel, Hudson St., New York City, on February 1st. Address: 92 Barrow St., New York City.

The Rev. Marshall McCormick Milton of Portsmouth, Va., has accepted a call to become rector of All Saints' Church, Roanoke Rapids, N. C.

The Rev. Iveson Batchelor Noland, formerly rector of the Church of the Holy Comforter, Charlotte, N. C., is now rector of the Church of the Good Shepherd, Lake Charles, La. Address: 822 N. Division St.

The Rev. James H. Pearson, formerly curate of Grace Church, Sheboygan, Wis., and vicar of St. Boniface's, Chilton, is now vicar of St. Agnes'-by-the-Lake, Algoma, Wis., and Christ Church, Sturgeon Bay, Wis. Address: 806 Fourth St., Algoma, Wis.

The Rev. R. R. Spears, Jr., formerly canon of St. Paul's Cathedral, Buffalo, has accepted a call to be rector of St. Peter's Church, Auburn, N. Y. Address: 173 Genesee St.

The Rev. Robert J. Sudlow, formerly missionary of St. John's Church, Elmira Heights, N. Y., and St. Mark's Church, Millport, has accepted a call to be rector of St. Paul's Church, Watertown, N. Y. Address: 314 Clay St.

The Rev. Delbert W. Tildesley, formerly assistant rector of Ascension and Holy Trinity Parish, Pueblo, Colo., is now chaplain and administrator of Parkview Episcopal Hospital, Pueblo, Colo.

The Rev. George F. Wharton, formerly rector of the Church of the Good Shepherd, Lake Charles, La., is now rector of St. John's Church, Thibodaux, La., where he will reside, and Christ Church, Napoleonville.

The Rev. Frederick B. Wolf, formerly rector of Holy Trinity Church, Belvidere, Ill., will become rector of St. Christopher's Church, Oak Park, Ill., on January 30th. Address: 645 S. East Ave.

Resignations

The Rev. Dr. Charles L. Gomph has resigned after 36 years as rector of Grace Church, Newark, N. J., and has been named rector emeritus. Fr. Gomph, who is now over 70, has suffered during the last year from poor health.

The Rev. Lucius A. Edelblute has resigned as rector of the Church of the Holy Apostles, New York City, and is now rector emeritus.

The Rev. P. G. Moore-Browne resigned after

36 years as rector of the Church of the Saviour, Providence, R. I. Fr. Moore-Browne retired from the active ministry in October, a month after the dedication of the Church of the Saviour. Address: 66 Benefit St., Providence 8, R. I.

Changes of Address

The Rt. Rev. and Mrs. Thomas Jenkins are now at address at Shenley House, Port Orford, Ore. Bishop Jenkins is Assistant Bishop of Louisiana and Retired Missionary Bishop of Nevada.

The Rev. George C. Ashley, rector of St. John Church, Hestonville, Philadelphia, has had change of residence from 1837 N. Fifty-Ninth St. Philadelphia, to 131 N. Fairview Ave., Upper Darby, Pa. The building that had been rented St. James' Church for use as a rectory was sold.

The Rev. Dr. Franklin J. Clark, who retired, 1947 after many years of service as secretary of the National Council and of the House of Deputies, is in residence at 25 Sunnybrook Rd., White Marsh, Pa. P. O. Address: Ambler, Pa., R. D. He formerly lived in Montclair, N. J.

The Rev. John D. Hughes, who is serving James' Church, Bucyrus, Ohio, may be addressed at 316 W. Oakwood Ave.

The Rev. James Godfrey Wilson, priest of the diocese of Western New York, formerly in San Barbara, Calif., should now be addressed at E. Alegria Ave., Sierra Madre, Calif.

Ordinations

Priests

Massachusetts: Bishop Nash of Massachusetts ordained four graduates of the Episcopal Theological School, class of June 1949, to the priesthood on December 10th at Grace Church, Medford:

The Rev. Roger Sherman Greene, II, presented by the Rev. George D. Hardman, will be curate at St. Paul's Church, Brooklyn.

The Rev. John Norris McLoughlin, presented by the Ven. Herbert L. Johnson, will be in charge of St. John's Church, Franklin.

The Rev. Stanley Blanchard Smith, presented by the Rev. Morris F. Arnold, will be associate rector of Grace Church, Medford.

The Rev. Harold E. Taylor, presented by Rev. Gardiner M. Day, will be curate of Christ Church, Cambridge.

Nevada: The Rev. John Raymond Fredericks, who was ordained priest on December 14th at Holy Trinity Church, Fallon, Nev., by Bishop Lewis Nevada. Presenter, the Rev. Arthur S. Kemp, preacher, the Ven. T. H. Kerstetter. To be priest in charge of St. Paul's Church, Virginia City, Nev. Address: Fallon, Nev.

The Rev. George Stillman MacCallum was ordained priest on December 21st at the Church of St. Mary the Virgin, Winnemucca, Nev., by Bishop Lewis of Nevada. Presenter, the Ven. T. Kerstetter; preacher, the Rev. John T. Ledger.

SCHOOLS

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NOTICES

MEMORIAL

WILLIAM THOMAS MANNING

It is with a profound sense of personal loss, and the realization of unmeasured deprivation to the Church Militant, that the New York Catholic Club records the death of the late beloved Bishop of New York. We are humbly grateful for a supreme example, which we have witnessed with our own eyes for many long decades, of a spiritual, moral, mental, and physical integrity, of a dauntless courage of conviction and of consequent action, of a crystal clear-mindedness, of a wonderful justice, of utter faithfulness to duty and to Divine Vocation, of honesty, humility, understanding, and compassion, and to many of us, of loyal affection and loving friendship, such as this world too seldom sees.

Outstanding moral, civic, and spiritual leader; he symbol of hope and Christian charity to the poor and oppressed and dispossessed of every race and country and people; a builder of the major portion of a great cathedral in one generation; protagonist for every righteous cause; lover of liberty, justice, and of Divine and natural Order; he spoke as he acted, without fear or favour, and without regard for personal popularity or the worldly position of himself or of others.

So often when mark thought he was most wrong he eventually proved to be most right.

But it is chiefly as a Prince of the Church and a Father in God that we think of him today. William Thomas Manning believed that he was a successor to the Holy Apostles; a successor to those upon whom our Lord Himself, as it were, laid His Holy Hands of Consecration. He believed that Christ's Apostolate, and their Apostolate, was his Apostolate. Second to none in his zeal for Christian Unity, he was first among many in his maintenance and defense of Catholic Principles. He loved the holy name of Catholic. The greatest Catholic Bishop in our day, he was perhaps one of the greatest Catholic Bishops of all time.

We devoutly thank Almighty God for a life triumphant unto death in its witness to the Faith of our Fathers and the life in grace.

To his family we extend our deepest sympathy and the assurance of our profound gratitude for all that he has meant and will ever mean to so many. "Behold a great priest who in his days pleased God. There was none found like unto him, who kept the law of the most high."

Rest eternal grant unto him, O Lord, and may light perpetual shine upon him.

CLASSIFIED

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CHANGES

To be vicar of the Church of St. Mary the Virgin, Winnemucca, and priest in charge of St. Andrew's, Battle Mountain. Address: Winnemucca, Nev.

New York: The Rev. Howard O. Bingley and the Rev. Ernest E. Gayle were ordained to the priesthood on December 17th by Bishop Gilbert of New York at the Cathedral of St. John the Divine, New York. Preacher, the Rev. Dr. John H. Johnson.

The Rev. Mr. Bingley, presented by the Rev. Dr. Grieb Taber, will be assistant at the Chapel of the Incarnation, New York. Address: 240 E. Thirty-first St., New York 16.

The Rev. Mr. Gayle, presented by the Rev. Dr. Johnson, will be vicar of St. George's Chapel, New York. Address: 101 W. 127th St., New York 27. Fr. Gayle was formerly of the African Orthodox Church. St. George's Chapel is now of the diocese of New York. The entire congregation was received into the Church, and the building made a chapel of St. Martin's.

Ohio: The Rev. F. William Henning, Jr., was ordained priest on December 20th by Bishop Tucker of Ohio at St. Paul's Church, Conneaut, Ohio, where the new priest will be rector. Presenter, the Ven. Dr. Donald Wonders; preacher, the Rev. Dr. Donald G. Henning. Address: 246 Buffalo St.

The Rev. John Donald Hughes was ordained priest on December 16th by Bishop Tucker of Ohio at St. James' Church, Bucyrus, Ohio, where the new priest will be rector. Presenter, the Ven. Dr. Donald Wonders; preacher, Dean Corwin C. Roach.

Deacons

Bethlehem: David Doughton was ordained deacon on December 21st by Bishop Sterrett of Bethlehem at St. Mark's Church, Dunmore, Pa., where he will be deacon in charge. Presenter, the Rev. Richard White; preacher, the Rev. William Williams.

Nebraska: Paul Simeon Moss was ordained deacon on December 14th by Bishop Brinker of Nebraska at the Church of the Holy Trinity, Lincoln. Presenter, the Rev. David Gracey; preacher, the Rev. Dr. W. P. Barnds. To be deacon in charge of St. Stephen's, Ashland, Nebr.; Trinity Memorial Church, Crete; and St. Andrew's, Seward. Address: 204 N. Sixteenth St., Ashland, Nebr.

New Hampshire: David Albert Works was ordained deacon on December 7th by Bishop Hall of New Hampshire at Christ Church, North Conway, N. H., where the new deacon will continue to serve. Presenter, the Rev. L. B. Davis; preacher, President K. C. M. Sills of Bowdoin College.

New York: William E. Ridgeway was ordained deacon on December 17th by Bishop Gilbert of New York at the Cathedral of St. John the Divine, New York. Presenter, the Rev. Frank L. Carruthers; preacher, the Rev. Dr. John H. Johnson. To be assistant at St. George's Church, Newburgh, N. Y.

Western Massachusetts: Edward Lawrence Carter was ordained deacon on December 21st by Bishop Lawrence of Western Massachusetts at St. John's Church, Williamstown, Mass. Presenter, the Rev. Dr. A. Grant Noble; preacher, the Rev. Dr. A. V. Bennett. To be assistant at Christ Church, Fitchburg, Mass.

Malcolm Hubbard Miner, a former deacon in the Methodist Church, was ordained deacon by Bishop Lawrence of Western Massachusetts on December 10th at St. Paul's Church, Holyoke, Mass. Presenter, the Rev. James F. Madison; preacher, the Rev. R. N. Rodenmayer. The Rev. Mr. Miner will be minister in charge of Christ Mission, South Barre, and Christ Church Mission, North Brookfield, Mass. Address: 55 Pine Tree Terrace, South Barre, Mass.

Restorations

Alban Richey was restored to the ministry on December 26, 1949, by Bishop Hall of New Hampshire. The restoration remits and terminates the sentence of deposition pronounced upon Mr. Richey by Bishop Dallas, Bishop Hall's predecessor.

Lay Workers

Mr. D. Robert Hunt, a postulant for the ministry in the diocese of Southwestern Virginia and a student at Roanoke College, is now lay reader in charge of week-end services at St. Andrew's Church, Clifton Forge, Va.

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ORGANIST-CHOIRMASTER, Churchman, English-trained, R. C. O. diploma, experienced boy choir trainer, desiring change, would welcome opportunity to serve parish offering salary consistent with maintenance of highest musical standards. Reply Box A-369, The Living Church, Milwaukee 3, Wis.

RETREATS

ADVANCE NOTICE: Pre-Lenten Retreat for Priests, DeKoven Foundation, Racine, Wis. Feb. 13th-16th. \$11.00 total cost. Advise sending \$1.00 advance registration (with separate request for reservation) early, to: Sister-in-Charge, C.S.M., DeKoven.

RETREATS FOR YOUNG PEOPLE, De Koven Foundation, Racine, Wisconsin — High School Boys, January 27-29, Reverend W. Karl Rehfeld; College Women, February 10-12, Reverend Alan W. Stansfield; High School Girls, February 17-19, Reverend Thomas A. Withey; College Men, April 28-30, Reverend Carroll E. Simcox. Retreats begin at 7:30 Friday night and close with breakfast Sunday morning. Expense \$5.00. Send reservations one week in advance to De Koven Foundation.

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Rev. James A. Pike, J.S.D., Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
12 Noon; HC Tues & Fri 8

—DUKE UNIVERSITY—

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Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

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ST. JOHN'S Rev. C. Leslie Glenn, D.D., r
Lafayette Sq., Washington, D. C.
Sun 8, 9:30, 11, 7:30, Canterbury Club 8:30
Mon, Tues, Thurs, Sat, 12; Wed, Fri 7:30; HD
7:30 & 12

—HARVARD, RADCLIFFE—

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

—UNIVERSITY OF ILLINOIS—

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11 HC, Wed, Fri 7:15

—MILWAUKEE-DOWNER, STATE TEACHERS—

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

—UNIVERSITY OF MINNESOTA—

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317—17th Ave., S.E., Minneapolis GL 2411
Rev. G. R. Metcalf, Chap; Miss Kate Bradley, Dir.
Sun 8:30, 10, 11; Wed 7; Canterbury Club Wed 6-8

—UNIVERSITY OF MISSOURI— STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
7:30, 11 HC; Daily EP 5:15

—NEW PALTZ STATE TEACHERS—

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

—SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30, 9:30, 11; 7:30 Ev

—UNIVERSITY OF TEXAS—

ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily 7, 5:30, Wed 10

—UNION COLLEGE—

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Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Ev, Breakfast, Ch 5; 11
Morning Service, Ser, Nursery; Daily: Eu 7; Thurs
10; HD 7, 10

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Rev. Robert E. Terwilliger, Ph.D., r; Rev. Carleton J.
Sweetser, c; Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30; Daily: MP 9, EP 5:30 HC Wed
& Fri 8, Thurs 10; College supper-discussion, Fri 6

CHURCH SERVICES

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C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
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Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

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Rev. Albert E. Stephens, Jr., c
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ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
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EP Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

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Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

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Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
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5 to 7 and by appt

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C Sat 5-6 & 7-8 & by appt

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ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
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Sun 7:30, 9, 11 HC; Others posted

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HD Low Mass 11

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12:30 Prayers; Thurs & HD 11:45 HC

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& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat
by appt

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Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roelif H. Brooks, S.T.
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Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC; D
8:30 HC; Thurs 11 HC; HD 12:10 HC

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Breakfast), 9 School of Religion, 11 Nursery

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Mon 10; C Sat 7-8

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Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30;
Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily:
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C
12 to 1 & 4 to 5

—PITTSBURGH, PA.

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10:30, HD 10:30

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent S
Rev. Edward Potter Sabin, r; Rev. Gilbert Doan
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 5
Confessions Sat 5-6, 7:30-8

Key—Light face type denotes AM, black face,
PM; anno, announced; appt, appointment; B
Benediction; C, Confessions; Cho, Choral; Ch S,
Church School; c, curate; EP, Evening Prayer;
Eu, Eucharist; Ev, Evensong; ex, except; HC,
Holy Communion; HD, Holy Days; HH, Holy
Hour; Instr, Instructions; Int, Intercessions;
Lit, Litany; Mat, Matins; MP, Morning Prayer;
r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations;
V, Vespers; v, vicar; YPF, Young People's
Fellowship.